2: Ray E-5 (1928-1930) 1932 Southeast Salish
Sanpoil

This stimulation started the child's breathing and the washing cleansed it. The face of the infant was then massaged to "smooth out ugly lines" and improve the features. The legs were rubbed to straighten them so that the child would not be bow-legged. The arms were similarly rubbed. Then the infant was wrapped in buckskin or coyote fur and the head was bound with buckskin to insure roundness and eliminate the distortion accompanying birth. Flattening was never practiced. This completed the immediate attention given the child. It was then laid on its back on a pile of bedding; occasionally it was turned from one side to the other.

The mother was given a decoction of herbs immediately after delivery to prevent excess bleeding. As soon as the after-birth (untuqsi'ltən) was eliminated it was completely disposed of by burying. It was never burned. The mother went to bed where she remained for several hours. During this time absorbents (grass, shredded bark) were used to care for the bleeding. These were later burned. After a maximum of one day's complete rest the mother took charge of the child, but continued to lie down when not engaged in that care.

A woman occasionally went off alone into the woods and bore her child without assistance. Although such action probably often was traceable to timidity alone, ulterior motives were sometimes involved. If the woman did not want the child she was about to bear, this seclusion gave her an opportunity to return to camp with the baby dead and declare that it had been born dead. If this were not true and the facts were discovered the woman was subjected to severe lashing upon order of the chief. Nevertheless, Burke declared, such methods of controlling family size were occasionally resorted to.

A shaman was called at the time of childbirth only when delivery could not be accomplished normally. In such a case any shaman could function, for the procedure was not specialized, but certain shamans had specific talents of this nature.[2] No objective measures were taken; the shaman did not touch the patient. He attempted to discover the cause of the difficulty as in any case of illness and treat it accordingly.[1]

In the event of a miscarriage the fetus was buried immediately.

Certain post-natal observances were incumbent upon the father if the welfare of the child were to be protected. These had to be discharged very shortly after the infant's arrival. The usual procedure involved catching a dog or horse and beating it severely, or riding the horse until it was exhausted and frothed at the mouth. If neither animal were available the father himself ran until he could go no farther. If thus custom were not observed the child would cry a great deal, be irritable and have convulsions. Except at this time, however, the parent dared not kill any animal by beating it until the child was several weeks old, or the child would be ill-affected rather than benefited. If either parent threw deer sinew or feathers into a fire the baby would have cramps and convulsions, "writhing like the burning feathers or sinew."

[1] See page 102.
[2] See page 204 f.

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8. Sulphur Flower, *Eriogonum compositum* Dougl., (tsak'tsak'wa'lak, "red-red wood"). The root of this plant was boiled with water and the liquor obtained was swallowed to relieve diarrhea.

9. Sulphur Flower, *Eriogonum heracleoides* Nutt., (sia'itskan, "solid head"). Used as the preceding species, No. 8.

10. Coyote Mint, *Monardella odoratissima* Benth., (ap'kanu'stastan, "spear-rubbing plant").[9] The stems and leaves of this mint were boiled and the concoction used in the treatment of severe cases of the common cold in either children or adults.[10]

11. Wooly Field Mint, *Mentha arvensis* L., var. *lanata* Piper, (to'a·ti'awa, "rattler plant"). A medicinal liquid employed in treating the colds of infants was made by boiling this mint with water.[11]

12. Wild Mint, *Mentha canadensis* L., (xaxa'ilp[12]). This mint, like the two preceding species, was used in concocting a medicine for colds. In addition, it was considered efficacious in the treatment of other illnesses of a general nature. If made for adults, the water in which the leaves were immersed was boiled; if for children, the leaves were merely steeped.

13. Western Yarrow, *Achillea Millefolium* L., var. *lanulosa* (Nutt.) Piper, (qotsqotso'ia'xo'ps, "chipmunk grass"). This is still another plant from which a liquor for the treatment of colds was made. The roots were boiled until the water became very dark. The patient swallowed the draft before it cooled.

It was taken only in the evening, at bedtime.

The upper portions of the yarrow were used in quite a different manner. A strong potion, made by boiling water in which the leaves and stems had been immersed, was used to cause abortion.

14. Skunk Currant, *Ribes bracteosum* Dougl.[13] An infusion made from the stems of this plant and water, was prepared for a child when afflicted with a cold.

15. Western Scouring Rush, *Equisetum hyemale* L., (itsi'stan). This was not a medicine, but was used as a drinking tube through which medicine was taken by patients unable to drink directly from a container, and for giving medicine to infants.

16. Gum plant, *Grindelia nana* Nutt., (nti'tai'xu's, "floats on water"). The roots of this plant were boiled with water and the concoction was used in the treatment of tuberculosis.

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[9] See page 135.

[10] Non-medicinal uses indicated on pages 105, 135.

[11] For non-medicinal use, see page 104.

[12] William Burke, who furnished the information concerning this specimen, was uncertain as to the Sanpoil name. He identified it tentatively by the same name as that given by Bob Covington for wild mint (specimen no. 12); but his suggestion was doubtless incorrect.

such a one was wi'ōwxina, literally (?) "she don't know when to stop," or "free to everybody." These girls never learned to be good. There were never many of them. They never worked but were supported by their own people, even though these did not like them. If a girl was always bad, going with many men, she would not have a chance to marry well. In fact, girls who had many illegitimate children would never marry. If a father found he could not halt her and tired of the disgrace, he marched her out to the woods and shot her with arrows, leaving her without burial. Not every boy would have dealings with such loose girls. The sons of "nice" people would be "nice." But every boy and girl had a certain amount of intercourse before marriage. 831 836 [684]

Illegitimate births occured, and the shame of them was lived down. A girl who had already had a baby married, and brought up the child with her later children. There was no way of forcing the man involved to marry the girl, as there was no use of a divination mechanism to determine his identity, and if accused he had only to deny the allegation. He might, however, have married the girl of his own volition. 848

However, at the time of the occurrence it was considered rather shameful, and was so felt by the girl involved. Therefore girls who became pregnant as a result of an illicit affair attempted to produce abortion by violent pressure, as by falling on their abdomens across a log. If this failed they were said sometimes to kill the child if the fact of the birth could be kept sufficiently secret. 847

There was also a magical contraceptive brought by a woman of an unidentified Puget Sound tribe. She would arrive in the Wenatchi country every summer in the days of Mary Carden's mother's girlhood. She instructed the women to eat the leaves of a bush that grew far up in the mountains. (The bush is two and a half feet tall; its dark green, shiny leaves are small and pointed, and in general shaped like those of a tobacco called sqwūlī's.) This plant was said to grow in two forms; one, which blossomed, was male, the non-blossoming variety female. Women who did not want to have children would eat these leaves after menstruation for a year. This assured permanent barrenness, but its effect, or barrenness from any other cause, might be counteracted by eating the leaves of the female or non-blossoming plant. The point of the leaf was opened with a sharpened twig; it was then blown full of air and swallowed. If the leaf could be blown up without bursting, the woman would conceive. For example, Mary's sister was married many years, but had no children. A year after taking this cure she had a child and later two more. Some women who were barren always burst the leaves when they were blown up. After Southern Okanagon women learned which bush was used, they would get the leaves themselves, asking the bush for help while picking them. In the days 842 824 842

757 hurts") yielded to no secular remedy. Only a
278 shaman could cure it, by methods described above.

Abortion was called cxēntst; simple mis-
847 carriage was cxēnt. Since abortion was sin-
278 ful, the herbs used in procuring it were kept secret.' Johnnie, however, told us in a whisper that strong pine needle tea would have this effect.

231 Distemper in horses was treated by fumi-
278 gation with certain roots.

CHARMS

Though trees were not classed as male
778 or female, some plants had sex, determined
789 from the shape of the roots, especially sun-
832 flower and the plant from which love medi-
824 cine was made. The roots embraced each other as if sexually. If a woman coveted another's husband, she cut off the female part of the root, named it after her rival, and put it away where it would dry up. She then severed the same part from another root, representing herself, and planted it with the male part of the first. These two parts then grew together. To alienate the affections of a married couple or pair of sweethearts, one took two very small pine sprouts, named each one after one of the couple and wrapped each sprout with some of their hair. Having peeled off some of the bitter bark from a cottonwood tree, he stuck one of the sprouts into the trunk, and uttered a spell to make one of the couple bitter against the other, just as the bark was bitter.

Love medicine (plax or płaẋ) was made from the heart of a humming-bird and some kind of flowering plant that grows high in the mountains and smells sweet. The stalk of the flower and the heart were pounded up and mixed with red paint. This medicine was kept wrapped in a nice cloth. If one used it as a rouge just at sunset, smearing a little of it on face or shirt, he would be thought of at that time by the loved. Both men and women might use this. Billy Joe claimed that experts sometimes got as high a fee as fifty dollars for this love medicine.

778 No amulets or talismans were ever carried except objects connected with power.

Black magic by making the image of the
754 victim and abusing it was never practiced by the Okanagon.

MISCELLANEOUS BELIEFS

851 Parents often disciplined their chil-
825 dren by telling them that the owl (snēna') or the night-hawk (kwaōwil) might bite them, especially at night when these birds were heard.

700 The ant and the yellow jacket wanted